

7  
**Conformity**

ACCORDING TO

E. 1219

**CANON**

**JUSTIFIED;**

AND THE

**New Way of Moderation**

**REPROVED:**

A



**SERMON**

Preached at *EXON*, in the Cathedral of *St. Peter*; at the Visitation of the Right Reverend Father in God, *Anthony* by Divine permission Lord Bishop of *EXON*.

**BY WILLIAM GOULD.**

**LONDON,**

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Conformity

AND ACCORDING TO THE  
CANON  
JUSTIFIED

1162:90

SERMON

Preached: VVOM in the  
dial of St. Paul, at the  
the 10th November 1690  
by Doctor Samuel Johnson

BY WILLIAM GOULD

LONDON

Printed by A. Blount, for R. and J. Oakes  
to whom all orders for books are to be  
sent, near the Temple, in the Strand.

To the Right Reverend Father in  
GOD, *Anthony* by Divine per-  
mission Lord Bishop of Exon.

Right Reverend Father in  
GOD, and my ever-Ho-  
noured Lord,

**I**T were an unpardonable affront to your  
Lordship, to publish to the World,  
that you have laid a command upon me  
to be thus publique; for I must declare that  
I had not the same injunction to Print this  
Sermon, that I had to Preach it; but it  
was partly done to gratify the importunity of  
the Regular Sons, partly to stop the mouths  
of the malicious enemies of the Church of  
England: The one zealously pretended it  
might be someway useful to recover, and pro-  
mote that indisputable Obedience which is  
due to our Ecclesiastical Constitutions; the  
other cried it down with noise, and clamour,  
and calumnies; which (with men of their  
Character and Complexion) drowns all the  
force.

## The Epistle Dedicatory:

force of reason and demonstrations (not to mention the moderate Conformist who had two impregnable arguments against the following Discourse, the prebeminence of Diotrefhes, and the interest of Demetrius.) But, my Lord, however this Sermon be entertained, I am happy in the opportunity, of thus openly professing my self,

your Lordships most humble and  
obedient Servant, and

*Raylor*

Kenne Devon. Sept.

28. 1674.

William Gould.

*about the  
but more substantially affe*



*Conformity according to Justified,  
&c.*

I C O R. 14. 40.

*Let all things be done Decently and in Order.*

**T**HAT men pretending a tender Conscience should have *Estrich-stomachs*, and digest Iron rather than Obedience, esteem a Surplice more criminal than Schism, and Sedition less culpable than Ceremonies; plead for compassion from the weakness of their Brains, when they have a stubbornness in their Necks, which will not bow to any Regular Constitutions: This is at once so ridiculous and mischievous an Impiety, as puts all *Hyperboles* to a *nonplus*. Who (but a Refractory Non-conformist) One who adheres to his own Conclusion in de-  
fiance

fiance to all Premisses, could ever declare ( by his publique practice ) That the Whore and the Beast are more nearly allied to the Order and *Decorum* of my Text, than Sacriledg to the late thorow godly Reformation, or Witchcraft to Disobedience ? But these are not the only persecutors of this best of Reformed Churches : We have a sort of men, who are neither for Liturgy nor Directory, Canon nor Covenant ; part Churchmen, and part Schismatical ; having one Leg for a Tub, and another for a Pulpit, one Hand subscribing to separate Worship, and the other to the Church of *England* ; such who conform to the Benefice ( not to the Canons ) and ( Pope-like ) cancel all their solemn Obligations to the Laws, and give themselves a pardon, and dispensation, for their barbarous Irregularity against the Ecclesiastical Constitutions : *Ex animo* ( in their Subscription ) signifies Lukewarmness, and Neutrality ; an unfeigned Assent and Consent is a deep Hypocrisie ; Decently, is a compli-  
ance with a faction, and *κατά μέρος* accord-  
ing

ing to moderation, and (too frequently) according to contribution.---

Now we have not the Title of precious Soul-searching Ministers, unless we sell Divine Worship to accommodate our Interests, and add a precious breach of all our promises and engagements, to the utmost height of all Sacriledg and Prophaneness: He is your only Man of Moderate Principles, whose Conscience is a Composition of Five precious Ingredients; the Pride of *Diotrephes*, the Interest of *Demas*, the Treachery of *Judas*, the Hypocrisie of the Pharisees, and the Disobedience of Devils: Such with whom to pray by the Purse is to pray by the Spirit, who expose to sale their Duty and the Laws, at the despicable pension of a few Ignorant Zealots, who call themselves Saints before they are Christians, and are Heirs of Heaven without the Civility of Heathens, or the Morals of Infidels; These are your blessed Episcopal Covenanters, Canonical Comprehenders, Clergy Merchants, and Regular Renegadoes, whose very Character is Nonsense

and Contradictions: It is from their In-  
 devotion, Irreverence and wilful Omissions  
 ( as if some offensive vapours did ascend  
 from our excellent Devotions ) that the  
 people seldom enter some of our Ora-  
 tories, till the Air be first purged, and  
 cleansed, and made clear and free to  
 breath in by the Ravishing Meeter of  
*Sternhold and Hopkins*. These are your  
 powerful men of God, described by  
*Tertullian* of old, *Qui simplicitatem volunt*  
*esse prostrationem discipline, cujus apud*  
*alios curam lenocinium vocant*-- The  
 Church hath a Custom to prescribe the  
 Laws of Order, relating to Divine Wor-  
 ship, and these have a Custom that they  
 be not observed. Their Religion con-  
 sists in the overthrow of Church-Disci-  
 pline and Government, and their Mode-  
 ration is a wilful Omission of the Rites  
 and Offices of the Church of *England*: It  
 is with these men ( as with *Servilius* in  
*Rome* ) *Medium se gerendo nec plebis ve-*  
*tuit odium, nec apud patres gratiam iniit.*  
 Thus these please neither the Church nor  
 the Schismatick;-- not the Last ( because  
 not

Tert. de-  
 pi. script.  
 cont. Ha-  
 ret.

not wholly Irregular ) nor do they act according to the Canonical Precepts of their Mother, because all things are not *done decently and in order*. Calvin ( who with some is of more Authority than all the Fathers ) calls the Text the Canon of Canons, giving life and efficacy to all our Ecclesiastical Constitutions.--- *Regula est ad quam omnia quæ ad externam Ecclesiæ Politiam spectant exigere convenit*. The Learned Dr. Hammond observes , That upon these Two all Uniformity is built, rendring the first--- according to Custom, ( Custom being the Rule of Decency ) and the other words according to Appointment (*viz.* ) of the Governours of the Church of God : The Learned Bp. Davenant ( on Col. 2. 5. ) ( where we have the same word for order as in the Text ) tells us, It is a Military Term, implying the Church is a well Marshal'd Camp, wherein the strictest Discipline is observed and exercised ; It is *an Army with Banners* ( Cant. 6. 9. ) and so where this requisite Order of Offices, Distinctions, Ranks, and Files, and Postures are not observed

(it's in an Army of Souldiers) *non Ecclesiastica Disciplina sed politia Cyclopica est*, saith the Reverend Prelate; upon that Text. The Church then is not all Head, nor all Body; no Roman Monarchy, nor Disciplinarian party; no Familistical Community; nor Anabaptistical Anarchy; but a well-compacted Army of Volunteers, who have list'd themselves by their Baptismal Covenant to live and dye Christs faithful Souldiers, and under the Banner of the Cross, to follow the Captain of their Salvation, the Eternal Jesus. The Lord-Marshals under this victorious General, are the Sovereign Christian Princes; and in the next degree of Eminence, the Reverend Fathers, and Pastors of the Church, who are especially to provide that the God of the Armies of *Israel*, be solemnly worshipped in the beauty of holiness; and that the Rules of Order be observed by all the Inferiour Officers of the Church in their several stations--- *Hic Ergo quæ conducant leges tantum abest ut damnemus, ut his ablatis, dissolvi suis nervis Ecclesias totasque deformari,*

*formari, ac dissipari contendamus* : So Calvin, in the Tenth Chapter of the Fourth Book of Institutions. Order and Decency are the hedges fencing the substance of Religion from all the Indignities of Sacriledg and Prophaneness ; as the glorious Land spake quaintly and piously, who became formidable to the Roman Interest, by pursuing the External *Decorum* of my Text in the English Church.

The general Conclusion ( according to most Expositors upon this Text ) is briefly this.

There is a Power in Ecclesiastical Governours, to make Laws, and Canons, and to decree Rites of Order and *Decorum*, for the External Solemnization of Divine Service, to which all under their Authority, Priests, and People are obliged to yield a regular and a conscientious Obedience. Which I shall briefly and very plainly demonstrate by Scripture, Reason and Experience, Fathers, Councils, Reformed Churches, and the Confession of Adversaries, and so make Application to our selves.

As

As to the first, I humbly offer Six unquestionable Scripture-Principles, which this Reverend Audience is able to defend against the most Learned and Judicious Nonconformists.

*First*, The Apostles intended Unity ( as in the known Chapter of Unity the Fourth to the *Ephesians* ) and to preserve Unity, they recommend Order and Uniformity to the Church of Christ, as appears sufficiently from *Rom. 15.6.* compared with *Colossians 2. 5.* and this Canon of the Text.

*Secondly*, The Apostles ( at the first Preaching of the Gospel ) did not establish that Order, which the State of the Church did afterwards require. *The rest will I set in order when I come, 1 Cor. 11. 29.* Upon which words the Assembly of Divines are as politiquely reserved and silent, as in the case of Sacriledg in their Annotations, *ad iustitias & salutem pertinet* ( so *Grotius* ) *ad ordinem pertinet Ecclesiasticum* ( so *Pareus* ) *Certum est Paulum non nisi de externo decoro loqui* ( saith *Calvin* ) *quod ut in Ecclesie libertate positum est,*  
ita



*ita pro temporum, locorum, hominum conditione, constitui debet*--- The Second Scripture-principle.

*Thirdly.* The Apostles expected such a Settlement to be made by those to whom they entrusted the Government of the Church : *For this cause left I thee in Crete, to set in order the things that are wanting,* or ( as the Original ) *left undone, Titus 1. 5.* Upon which *Walo Mefsalinus*, or *Salmasius* ( he who called the blessed Dr. *Hammond*, *Nebulo*, for defending of Bishops ) he himself does acknowledge, That *Titus* had an Episcopal Power, at least in the Judgment of all the Greek Fathers ; particularly quoting *St. Chrysostom*, *Theodoret*, *Theophilaet* and others : ( To set in Order the things that are wanting, ) *quæ ego ob brevitatem temporis & impedimenta a Custodibus ordinare non potui :* ( So *Calvin* and *Grotius*. ) Hence two things are very naturally and genuinely deducible.---

*First*, That *St. Paul* ( as to External Order, for he omitted no Essentials ) had left some things undone in the Church

Church in his own Judgment fit to be afterwards ( at Creet ) established : Secondly, He committed the accomplishment of these Externals, relating to the Discipline and Decency of the Church to the ( at least ) Episcopal, some say Archiepiscopal, *Titus*, as having under him many Bishops ; which is the Third Scripture-principle.

Fourthly, The Apostles gave certain Canons to direct Church-Governours in such Ecclesiastical Establishments, to prescribe such things, which ( according to the conditions of times and places ) should seem most expedient to Order, Honesty, Edification, and Peace ; according to 1 *Cor.* 10. 31, 32. 1 *Cor.* 14. 26. 1 *Cor.* 11. 27, 29. and the precept of the Text. Hence *Calvin* soundly teacheth ( his too credulous Profelytes in deeper Mysteries ) that such Ecclesiastical Laws, and Canons, are not to be esteemed as humane Traditions, *quia fundatae sunt in generali lege, Omnia decenter, &c.* Whence in his Institutions *lib.* 4. *Cap.* 10. He determines concerning kneeling at publick Prayers

Prayers in obedience to such Church-constitutions, to be a Divine as well as Human Institution ; Divine, as founded in the general Precept, *Let all things be done decently and in order* : And Human, as framed by Governours according to that general Injunction of the Apostl's : Hence Beza ( *in Confessione fidei* ; cap. 5. ) all such Laws as to their end and foundation, *sunt Divinae & Cælestes* : Which is the fourth Principle of the holy Oracles.

Fifthly, The Apostles gave only general Rules, and so supposed a Power in the Governours to frame thence particular Rites, consonant with their general Canons. Thence Calvin, *non potest haberi quod Paulus hic exigit nisi additis observationibus , tanquam vinculis quibus ordo servetur.* But more plainly Pareus, *facit Ecclesiae potestatem de ordine & decoro Ecclesiastico liberis disponendi & ferendi leges* : The only question is, Where this Power was placed ? ( for at this time Kings were not nursing Fathers to the Church ; ) *for this cause left I thee to set in order,* as before exprest, it was lodged in

the Bishops , and Governours of the Church by the blessed Apostles---which is the fifth Principle consonant with the holy Oracles.

Lastly ( the Five former Principles supposed ) That we ought to obey such orderly Canons is included under *obedite prepositis*, Heb. 13. 17. There are two words in that Text, *ὑπακούετε καὶ κυβερνᾶτε*. Obey and submit your selves ; The one relating to active and the other to passive Obedience. If Church-Governours do give out Precepts and Directions for the Policy of the Church, or the *Decorum*, or Order of Divine Service, here *obedite prepositis* takes place according to the former Principles, and there is a passive Subjection due ( called Submission by the Casuists ) where we cannot pay the other active Obedience, but in doubtful Cases, *presumptio est pro Autoritate imponentis*, say Divines. And so much briefly for Scripture-Evidence.

2. The Light of Nature and right Reason doth apologize for this Power in our Ecclesiastical Superiours: This Topique  
( to

( to the great advantage of the cause )  
 Dr. *Stillingsfleet* in his *Irenicum*, Book  
 the first, the third, fourth, fifth, and  
 sixth Chapters ) hath taken out of my  
 hands : He there proves, that the Light of

1. Nature dictates that there be a Society  
 for the worship of God.

2. That this Church-society be govern-  
 ed in a decent and orderly manner.

3. That there be a Distinction of Per-  
 sons, and a Superiority of Powers.

4. That the Governours be revered  
 according to their Employments and Offi-  
 ces, and Obedience paid to their solemn  
 Constitutions.

5. Lastly, That every offender do give  
 an account of his actions to such Gover-  
 nours, and submit to their Censures : So  
 far Nature goes, as that learned Man fully  
 demonstrates which is sufficient as to the  
 Second Particular, referring thither ( be-  
 cause I cannot add, and will not diminish )  
 all that are curious of satisfaction in the  
 Case before us.

*Thirdly*, When we exchanged a  
*Charles* for an *Oliver*, a Bishop for a Lay-

elder, the Oaths of Allegiance and Canonical Obedience for Covenants and Engagements, and a Liturgy for a Directory, you know the Consequence; by a sad and dear-bought experience; no sooner were Order and Decency removed from the holy Oratories, no sooner were Priests and People indulged to their own fancies and conceptions in Preaching, Hearing, Administration and Reception of the Sacraments and Publick Prayers, but immediately we had Pulpit against Pulpit, Altar against Altar, Preaching and Prayer, placed as *Antipodes*, Ordinance justling out Ordinance, (that to speak with *Erasmus*) *ingeniosa res fuit esse Christianos*. Such who never sate at the feet of *Gamaliel*, stept up into the Chair of *St. Paul*, the People were taught from the mouth of a Cannon, and the Church swept with the Besom of Destruction: The Weaver became inspired, and had new Lights and glorious Discoveries, the Mechanical *Demetrius*, a precious dispenser of the Words and Sacraments; and *Alexander* the Coppersmith could challenge the Reverend

verend Assemblies at Gifts and Experiences. The Souldier undertook to cut the Text, and could as powerfully Preach Swords, and Pray Granadoes, and as devoutly curse *Meroz*, as any of our Soul-searching Ministers, who first pulled down King and Bishops by the form of Godliness, and the Vertue of *Hocus. pocus*: ( That there might be no want of Labourers ) The Common-Reaper thrust his Sickle into the Lords Harvest, and Common Shepherds qualified themselves for the oversight of the Flock of Christ, and the Cloak and Apron Preach'd down Gowns and Universities; and he whose occupation it was to mend the old Shoes of the Prophets, had the possession of Desk and Pulpits, Venting Treason, Nonsense and Blasphemy by the Hour-glass; we had a *New-England* Medley instead of *Decorum* and Reverence, and an *Amsterdam* hotch-potch ( as many Religions as *Babel* had Languages: ) instead of Uniformity, and the Beauty of Holiness, we began to number Articles of Religion almost by the Million ( as *St. Austin* said.

said of the *Donatists* ) The *Charisma* of boldness acted the part of the Gift given by Imposition of hands; and he that could neither Write nor Read ( by virtue of Lungs and Impudence ) was taught to pray *Extempore* in the Congregation of the Saints : A Phrenzy became desirable for its Lucid intervals, and it was thought a glorious attainment above others to be besides our selves; our Churches were Garisons to keep out the Sacrifice of Obedience, and its Notaries, while by prophane boldness, pious Nonsense and tumultuary Effusions, men daily offered unto God the Sacrifice of Fools: We had Stones given us instead of Bread, and amidst perpetual holding forth, suffered a Famine of the Word, and by all men ( not distracted ) Divines and Preachers, Scholars and such as carried on the Work, were very carefully distinguished, some *Oxford*-Schismatick petitioned the pretended Parliament, to send down Ministers to teach the Colledge-Graduates ( how to Preach down Learning and Sciences, I suppose ) under the pre-



pretence that they stood in need of more powerful Instructors : The progeny of Sects grew too Numerous for any other way of Arithmetick than the Stars of Heaven, or Sands by the Sea-shore for multitude ; the Questions of our Creed almost as Numerous as the Letters of it ; such who boasted Communion with Christ in the purest Ordinances of Worship, banished his Prayer from the Pulpit, and imputed Blasphemy and Atheism to the glorious Form of the Saviour of the World : The Ark of God was a kind of *Noahs* Ark with us, where the unclean Beasts were herded up together without order or distinction, and the Church (our Mother) once the joy of the whole Earth, equally overwhelmed with grief and confusion. *We found her in the Wood* ( as the Psalmist speaks of the Ark of Divine service ) stript of all her due Attendants and Solemnities, and the Cathedrals turned to Stables : Where the Sacriledg had some ingenuity, To give so lively an instance of the vast difference between *Land*, the Glorious, and the new Reformers

formers of this best of Reformed Churches. Tell me now, ye prudential Clergymen ( whose Moderation is a constant omission of the holy Rites and Offices of the Church ) does not the whole Kingdoms experience proclaim a Zeal for our Canons to be a Zeal according to knowledge? Is it not the Policy and temporal Interest of a Priest ( aswell as his indispensable Duty ) to obey our orderly Constitutions? Thou ( High and Mighty Master of the Politicks ) When was thy Mother the Eye and Glory of all the Christian Churches? Was it not when the Ark was settled with a Decent Splendour amongst us? When the Ecclesiastical Hierarchy enjoyed its full Authority and Encouragements? When the venerable Courts of Justice dazled the eyes and brake the hearts of the most insolent offenders? And all the parts of Divine Service performed with that *Decorum* as is enjoined by the Canon of the Text ( with a solemn Reverence ). Since these things are so by experience, lay then aside, ( my moderate Brother ) this Lukewarm kind  
of

of Temper; set a higher estimate on the Churches Peace and Honour, and contribute to her recovery ( to some degrees at least ) of the ancient Lustre, *By doing all things decently and in order.*

*Fourthly*, The Ancient Fathers and Councils joyn with Scripture, Reason, and Experience, as to this Power ( by me pleaded for from the Text ) in our Ecclesiastical Superiors. Thus St. *Austin* to *Casulanus*,— in things undetermined in the Word, *Mos populi, Dei, & instituta majorum, pro lege Dei tenenda sunt*: Hence St. *Bernard* ( *Epist. 7.* ) of things absolutely good or absolutely evil, the Case is Evident; the one must be not done when commanded, the other done though prohibited by Superiors; *inter hæc sunt media quædam, in his fas non est sensum nostrum sententiæ præscribere Magistrorum.* To both assents the old *Tertullian*, in his Book *De corona Militis*, where speaking of kneeling, the sign of the Cross, of standing at Prayers between *Easter* and *Whitsuntide*, and many other Rites and Customs of the Primitive Church, *Harum & alia-*

*rum ejusmodi disciplinarum, si legem expostules Scripturarum, nullam invenies, &c.*  
Hence thus much is clear from Antiquity, that the Ancient Christians of the purest Ages of the Church were not in bondage to a Scruple, nor startled at a Ceremony, nor ever said to their Governours, shew us a Text for such Rites and Orders; They too well understood Christian Liberty and themselves, to throw away their Time, Interest, Peace, and Safety, for the mere Fringes of the Garment of the body of Religion with our peevish, and (withal obstinate) Renegadoes: That conditional Assent and cautionary (though not) absolute Obedience we do owe to our spiritual Pastors and Governours (albeit we have not express Commission out of Scripture for the very particulars) cannot be denied by any Man in his senses; for to dispute in such a Case, instead of yielding Obedience, is to declare to the World, that when Christ ascended up on high, his Donation of spiritual Authority was a Donation of Titles without Realities; whereas he that said, *He that resist-*  
*eth*

*et* Kings, resisteth God, Rom. 13. The same Wisdom of God (by whom Princes Reign ) said also, He that beareth you, beareth me, and he that despiseth you, despiseth me and him that sent me. These are the Prerogatives of spiritual Guides, and were never esteemed words of course or formality in the Primitive Church: And the Epistles of *Ignatius* (an Apostolical Bishop, vindicated by *Vossius*, Dr. *Hammond*, and Doctor *Pearson*, are an admirable Comment in this Case, upon *obedite praepositis*—Be ye subject to the Bishop, as unto the Lord; Reverence your Bishops according unto the precepts of the Apostles; he that acts of his own head without the Bishop is polluted in his Conscience; attempt nothing in the Church against Episcopal Constitutions, are known expressions in the writings of old *Ignatius*—But I intend a more particular vindication (under this Topick of Antiquity) of this best of Reformed Churches: First, As to her Imposition of a Liturgy; Secondly, as to the Imposition of orderly Rites, and Thirdly, a

Vindication of the Authority also (as Primitive) by which our Canons are established.— Briefly to each of these.

Thus the Fourteenth Canon of the Church of *England* is truly Primitive—  
*The Minister shall use the prescribed Forms and Rites in the Common-Prayer-Book, without diminishing in regard of Preaching, or any other respect, or adding any thing in the matter or form thereof.*—

1. *The Minister shall use the prescribed Forms and Rites, &c.* Thus, in *Synodo Epmuensi*, in the Order of the Celebration of Divine Offices, the *Metropolitanical Church* was the Standard for the whole Province, to keep the better *Decorum* in all Sacred Administrations. And in the Fourth Council of *Toledo*, they declare it consonant with the ancient Canons of the Church, *Ut unus ordo orandi & Psallendi conservetur, nec diversa sit a nobis Ecclesiastica consuetudo, quia una fide continemur & Regno*; the same Forms, and no other, as the Council of *Africa*, Canon. 103. The Third Council of *Carthage*, Canon 231. The Council of *Laodicea*, Canon

*Canon 181.* And above all the Council of  
*Milevis (Canon 12.)* for a sufficient  
 Reason there rendred, *Nec aliæ preces nisi*  
*quæ a Synodo Comprobatae dicerentur in Ec-*  
*clesia, ne aliquid contra fidem aut bonos*  
*mores per ignorantiam aut minus studium*  
*fit Compositum :* So that hence our impos-  
 sing of Forms upon Priests and People,  
 is clearly justifiable from the Practice of  
 the Primitive Churches of Christ---It is  
 Recorded of *Proclus* the Patriarch of  
*Constantinople* in his Treatise, *ὡς ἡ ἀρχαία*  
*τῆς ἀρχαίας λειτουργίας.* That *St. Basil* first, and af-  
 terwards *St. Chrysostom*, contracted the  
 Liturgy of *St. James*, that upon the ac-  
 count of mens slothfulness and prophane-  
 ness, they might not Nauseate for the  
 length, and so Apostatize from the Apo-  
 stolical Tradition of Liturgies --- The Li-  
 turgy now ascribed to *St. James* may be  
 denied on good Reasons, yet that *St.*  
*James* made a Liturgy, the Council of  
*Trullo* long since acknowledged, and is at  
 this day by the *Greek-Church* openly own-  
 ed and profest; and amongst them to que-  
 stion it, were the ready way to be laugh-  
 ed

ed at as eminently ridiculous. The *Magdeburgenses* have collected from some expressions of *Origen*, on *Jeremiah*, That it is without dispute a doubt, that the Christians had Forms of Prayer in the Third Century. *Scaliger*, de *Emendatione temporum*, declares that he had himself seen an ancient Liturgy of *Ignatius*, who exhorts ( by the way ) to one Common Prayer, and to one mind in his Epistle to the *Magnesians*. And what else means

Scal. lib.  
6. 573. E-  
dit. Ge-  
nev. 1629.

Apol. 2.

Tert. de  
oratione.

Apol. 30.

*Justin Martyr* by his *Oratio sancta ad uxores*, or *Tertullian*, by his *Oratio Legitima & ordinaria*; and by that Form of Praying for the Emperours, *ut illis foret vita prolixa, imperium securum, senatus fidelis, Exercitus fortis, domus tuta, populus probus, orbis quietus*, which some ( not im- probably conjecture ) to be grounded on *St. Pauls* Charge to *Timothy*, That Prayers be made for all, then especially Kings, &c. making it *Timothy's* cheif care ( as *Bishop of Ephesus* ) rightly to Frame and Order the Publick Prayers of the Church. And what else doth *St. Cyprian* intimate ( de *Oratione* ) *publica nobis est & communis ora.*



*oratio*— or the *lex de ieiuniis*, which *Constantine* observed with the whole Assembly of Christians Recorded by *Eusebius*; So that whether we consider the use of a Liturgy, we are justified by the Fathers; or the Imposition of it on the Clergy, particularly with exclusion of their own conceptions, the Church of *England* herein observes the prudence of the Ancient Councils and Synods ( long before Popery was introduced ) and so liable to such trifling exceptions from our Puritan Adversaries.

*Eusebius*  
de vita  
Constanti.  
in lib. 4.  
cap. 17. 19

Again Secondly, not to diminish ( in regard of Preaching ) the Prayers of the Church ( the Fourteenth Canon Commands us ) and that the Pulpit should not swallow up the Desk, this Auditory is not to be taught, to be the high prudence and politick zeal of the Ancient Churches of Christ. You know that *Iustyn Martyr* saith, when the Reader had done, then the Preacher exhorts ( in his Apology ) you know that in the primitive times ( as now ) there was a first and a second Service, the one preceeded, the other followed,  
the

the Sermons or Homilies ; and so Preaching and Prayer did not shoulder out one another, but walked hand in hand as friends, and not as *Antipodes* in the holy Oratories. The Sermons anciently came in , *post recitationem Evangelii*, after the rehearsal of the Gospel, being usually a Discourse upon it ; and hence it is an easie collection , that Preaching had its due esteem, yet never so magnified as that the Liturgy should be laid aside to make way for the Sermon. The most eminent Preachers ( as *Basil*, *Chrysostom* and others ) were Compilers of Liturgies, but could never endure ( as is clear by many passages in their writings ) that the people should throng more to their Discourses, than to the pure Word of God read in the Church in Divine Service, or to the common Devotions--- That was no Musick to the old zealous Saints ( the holy Bishops and Priests ) which now affords such a mighty pleasure to men of moderate principles, the crouding of people to a Sermon, and leaving the Church empty and wast at the solemn Prayers.

*Thirdly,*

*Thirdly,* ( Not only not to diminish on the account of Preaching; ) But also in no other respect, saith the Canon afore-said, nor to add any thing in the matter or form thereof ( a Constitution truly Primitive; ) for in Ancient times, ever since the ceasing of miraculous Gifts it was never permitted any Presbyters to add to, or detract from the publick prescribed Service, or to make any private Prayers of their own in the holy Oratories.

There is no footstep of Record or Monument in the Church of God, whereby our Moderate Clergy can make it probable, that in the solemn and set Assemblies of Christians constantly observed, a Presbyter was ever allowed to utter any thing of his own or others composing, premeditated or extemporary, without the approbation of his Bishop first had in the matter of Prayer ( which we now are discoursing of )--It is an impudent and untrue Assertion ( I wonder it could ever enter into any Mans mind ) that Ministers may of themselves, curtail or add to the Service prescribed, or modify the

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Worship

Worship of God. But on the contrary ( as *Baxter*, in his *Cure of Church-Divisions*, doth well note ) no Man questioneth but some Form of Prayer was imposed on the Jewish Ministers of old, and a Form of Prayer taught the Priests, *Joel* 2. 17. To which I add, since the Word of God hath given us Forms of Worship, of Praise and Prayer in the House of God; If we will allow the Composers of those Forms to be of Gods own appointment ( which cannot be denyed ), we have in Scripture too, in concurrence with the Ancient Church, found out some appointed to make Prayers for other Pastors and Churches, to offer up unto God-- And we find *Titus* for this purpose left in *Creet* to set in order what was wanting, ad *isagias & asagias*, ( So *Grotius* ) *Pertinet*--- and *Timothy* is charged with this Office as Bishop 1 *Tim.* 2. 1. an Order is there given him touching the substance of Publick Prayer to be settled in the Assemblies of his Jurisdiction, as Master *Thorndyke* notes and proves in his Treatise, *The Service of God in publick Assemblies-- in Timotheo mandata*

*mandata dat Episcopis*, so Grotius-- Again in the Imposition of orderly Rites attending on the publick Worship, it was the stile of old, *Si quis presumpserit, si quis contumaciter fecerit, Anathema sit*; which is well Englished in our 34<sup>th</sup>. Article, by Laws established, *Whosoever shall (through his private Judgment) openly and wilfully, and purposely break the Rites of Decency and Order enjoyned, shall be censured, &c.* Such therefore who are in profession Sons of the Church of England, (whose Imposition of a Liturgy and decent Rites, is thus prudentially primitive and moderate) and do wilfully, and studiously violate the Orders prescribed, by robbing God and the People of any parts of the publick Worship or Rites thereof, upon the account of Preaching, or the free Prayers of the Pulpit, they do very wickedly. I leave their own Consciences to condemn them till God himself doth; which he will certainly do without a more honest and zealous adhesion to the Regular Constitutions. It would be Ridiculously arrogant in me to prove out of

Antiquity, that the reading of the Litany, the observation of the Feasts and Fasts, Catechizing, visiting the Sick, and giving them their *viaticum*, the Cross in Baptism, the Rites of *Decorum*, and the Decent Habits of the Clergy-men, and many other Canons, which this present Audience sufficiently knows to be truly consonant to the ancient Canons and primitive usage: But you must give me leave to say, that these are so far omitted, not out of a prudential, but schismatical, Compliance--*Pudet hæc opprobria nobis*, is too mild a reproof; (like that of *Eli* to his Sons, *It is no good report, ye make the Lords People transgress*) Too meek a reprehension to such Sons of *Corah* or *Diotrephes*, who by a barbarous disobedience to the Laws, endeavour to bring into this Church, *tot schismata, quot Sacerdotes*.

Consider we again, under this head of the Fathers and Councils, the Authority confirming the present Canons of this Church, and we shall find That also, by undeniable evidence, equally primitive with the Constitutions themselves.

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We have such Canons as are treated on by Bishops and Priests, but they do not ( with the *Westminster-Conventicle* of Divines ) meet without the Royal Call and Summons, nor sit and act when the King Commands their dissolution ( with the *Glasgow-Assembly* of spiritual Lay-elders ) but we own the Kings Power, *a parte ante*, to convene the Prelates and the Clergy-Representatives, and *a parte post*, to oblige their Subjects, by their Confirmation, to a Regular Obedience. A clear primitive Practice, as soon as ever God gave Kings to be Nursing-fathers to the Church ( as is admirably proved by *Causabon*, *Grotius*, *Morney Duplessis*, our own *Jewel*, *Field*, *Whitaker* and others, beyond all exceptions: Now where King and Bishops thus joyn in Ecclesiastical Laws ( according to the constant Practice of Christs Church ) where *Moses* and *Aaron*, the Oaths of Allegiance, and Canonical Obedience meet together to oblige us, there is not now the least pretence for a Man in Orders to despise such Rules as are truly Primitive in themselves; when  
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the Canons are treated on by the Episcopal Order, which hath filled our Calendars with Saints, our Histories with Fathers, and Church with Martyrs; and when this Order is subject to Kings, and supported by *Moses*, and both appointed of God for the Management of the Church under the blessed Jesus, he is neither a true Priest, nor Christian, that denies obedience.

And here I do, with all duty and submission, most humbly beseech your Lordship and all (under you) advanced to any Ecclesiastical Jurisdiction, to Countenance the truly regular Clergy in their cheerful submission to the truly ancient Laws and Canons of this best of Reformed Churches.

When the Schismatick keeps a Faction in pay, and allows Schism a Salary, and gives a pension to the hollow-hearted *Judas* of moderate Principles to break and divide us, 'tis pitty the Zealous Conformist should want a Benefice, whilst the Enemy thus nourisheth Vipers to eat their way through our Mothers Bowels— (God know,



knows my heart ) I abhorrate a private design when I thus speak, as much as a moderation against the Rules of the Church of *England*. I petition for a poorer sort of Brethren than my self, for the Priest unbeneficed, who is Ingenuous and Open-spirited, Generous and Devout, and a Lover of the Church of *England*: And would not the primitive Canons of this Church be rather more than less observed; If such an incarnate *Seraphin* had always the next Living of value in the Churches own gift. If Self-interest should ever creep into a Cathedral, it will first pull down the Honour, and then the Walls. It is not certainly for the peace or safety of our holy Mother, that any Regular, Conscientious, Learned Priest should spend his time in a discontented Contemplation of his misfortunes, whilst a barbarous Nonconformity without, and Moderation within are sustained with a full and free enjoyment of all Creature-comforts, in order to the ruining of the best of Churches. This is, I hope, a pardonable digression, as consonant with  
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the Text, and not repugnant to Antiquity in the Case before us, as tending to increase and support the very little flock, God knows, of the truly zealous for our ( no less Ancient than Orderly ) Constitutions.

*Fifibly*,---To this Power of Ecclesiastical Superiours we have the harmonious assent also of all Reformed Churches. There are two Excellent Books of Mr. Durell entitled, *Ecclesia Anglicana adversus schismaticorum criminationes vindicta*, and *The Church of England not condemned by any other Reformed Churches*; both so well known to this Audience, as sufficiently satisfactory in this Particular to all intelligent and unbiaſt persons, that they spare me the Labour of any farther Discourse: And indeed our Mother, the Church of *England*, is so far Justified against all imaginable rational Opposers, from the publickly-printed harmony of Confessions ( in which book are inserted also the Thirty nine Articles ) and by the publick open practice of our neighbour-nations ( we not condemning them

them nor they us ) that our enemies have recourse to Clamour and Noise, and want only an opportunity by Swords and Pistols to encounter our Reasons and Demonstrations ; Club-Law must once again gain that advantage ( when occasion offers ) which they despair of by Arguments and Disputations.

They are not for treating like Men, but fighting like Beasts ; Men neither to be broke nor to be softned, all Anvil and Adamant ; and Nonconformists in all other Kingdoms, and over all the Christian World, as well as to the Church of *England*, ( as is admirably proved by the Learned Author aforesaid ). All the Reformed Churches maintain this Principle, That every National Church hath Power to make Laws for herself in outward things, not expressly commanded or forbidden in the Word, and that they may vary according to Times, Places and Persons, and other Circumstances ; and not one of them but hath acted according to this Principle in making Laws

different from their Neighbour Churches. I therefore pass to the last Particular (not only Scriptures, Reason, Experience, Fathers, Councils and Reformed Churches) but our Nonconformists and very Dissenters, by their Confessions and Practices, own this Power in Ecclesiastical Superiors, however refractory to our present Constitutions.

And first I cite *Calamy*, in his Covenant-Sermon; who tells us, That the Covenant is to be taken standing, the head uncovered, and the right hand bare must be lift up, which are emphatical Ceremonies (sayeth the Man of God,) and Significant that we call God to witness, &c. Here I note that there are as many Ceremonies in this unlawful Oath as the Church of *England*, hath in her whole Worship legally authorized, and the Ceremonies are significant too, as well as ours.

2. I cite the preface to the Directory, where the thorough-Reformers thus conclude: *We are resolved to lay aside the*  
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*Common prayer-book* and set up the *Directory* instead thereof; where we hold forth what is of *Divine Institution* in every Ordinance, and other things ( not of *Divine Appointment* ) we do hold forth according to the *Rules of Christian prudence* consonant with the general *Canons of the Word of God*? But now I demand, By what *Law of God or Man* have you the *Sole Priviledg* of thus holding forth? Why may not the *Church of England* use the same liberty of her *Christian prudence*, agreeable to the *Rules of the Word*? *dic Quintiliane colorem*. If this *Priviledg* be granted to a *Directory*, without *Law* set up, why not to a *Liturgy*, legally established? and if granted, the *Church of England* hath thus proceeded in the *Liturgy* prescribed viz. by *Christian prudence*, and the *Canons of the Word*.

3. I cite a ( not unlearned-Treatise of the *Presbyterian* entitled, *An Alarum* by way of answer to the last warning-peece, where the *Authors* tell us, *That no Man endued with right Reason, but will say*

there is a necessity of a Government; if of a Government, then of an Uniformity, else it will be confused: therefore there is a necessity that every man should observe such Orders, Time, Place, and Gestures, as the Parliament and Assembly (but why not as the King, Bishops and Clergy?) shall appoint; Very sound and good. (It follows) No man that hath any use of Conscience in any thing, but he will acknowledg that he is bound in Conscience to obey the Laws of the Land in things indifferent, and deserves Censure for being turbulent even in matters of Worship: But now the Case is altered, the Nonconformists being not in Throne of Government, it is false Doctrine at present in the Church of England.

4. I cite Mr. Baxter, who (writing to his Brethren Brandon and Caryl) cleaves a hair, Let me be bold to tell my Brethren of the Ministry, That (though I deny them to have any Authority against the Word) yet so great is their Authority as Guides and Governors of the Church, in things agreeable to, and but generally deter-

terminated in the Word, that the want of the knowledg of this Truth hath been the occasion of all the Schisms and Confusions in England; And till we have taught even our godly people, what Obedience is due to there spiritual Guides, the Church of England will never have any good or established Order: I say again; we are broken for want of the knowledg of this Truth, and till it be better known we shall never be bound up and healed.

To which if you add the formal Covenant of the Brethren of New England for admission of Members, even these precious Saints will condemn themselves, or must justify this best of Reformed Churches. Thus I have by Scripture, Reason, Experience, Fathers Councils, Reformed Churches, and the Confessions and Practices of the Nonconformists themselves, plainly proved a Power in Church-governors to make Canons, and decree Rites for the external Solemnity and Decorum, and Order of Divine Service; to which all Priests and People are to yeild Obedience  
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under their Government and Jurisdiction—*quod erat demonstrandum*. From the preceding Discourse I do (as a zealous Brother) reprove my Brethren of moderate Principles, as Commentators, as Casuists and as pretenders to the Politicks; And so with a brief Exhortation to all my reverend Brethren, shall conclude the Discourse.

1. They are abominable Commentators. They shall always sign the Infant baptized with the Cross, (that is to say) the Children of Conformists; but the Canon says not it must be done to the Seed of the righteous: Not marry without Banes or Licence at uncanonical Hours or prohibited times, or without the consent of their Parents or Governors (that is); The Minister shall not do it *gratis*, but if soundly payd it is no Disobedience against the Canon of the Church. He shall not diminish the Prayers of the Church on the account of Preaching or any other respect (that is to say) unless it be to increase the Salary, or to lengthen the Sermon, for to make way for the  
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freely conceived, Directory-way of canting in the Pulpit. He shall read the Letany on Wednesdays and Fridays every week ; *Antiphrasis voces tibi per contraria signat.* Canonical Obedience, *in omnibus licitis et honestis*, that is, as far as the new Saints will permit, upon whom they depend for a Maintenance : The confirming their Doctrins by Scripture according to Exposition of the Fathers, and their Mothers own Articles ; *Populo ut placerent quas fecissent fabulas* : Whensoever they officiate, to wear the Surplice ( that is ) if their precious Benefactors do not account the Garment Popish, and take occasion hence to withdraw the Creature-comforts : Not give the Sacrament to any men but such as kneel ( that is ) if the posture be approved by such as have Communion with the Lord Jesus in the purest Ordinances. To bid Prayer before Sermon is to pray by the Spirit ; and as briefly as conveniently we may, is more or less, half an hour or a full glass, according to the Judgment or contribution of the Saints.

Saints. The Sick shall be prayed for by the Form at the Visitation prescribed (that is ) the Parish-clark shall keep the Ticket till the Soul-searcher is in the Pulpit: The same Form to be used in private, unless the Schismatick puts his hand in his pocket and makes a Present, and then the case is altered, and the Law not violated. No Man vows Poverty when he swears to obey the Bishop: But the Man of God can sometimes supererogate ; He shall preach one Sermon every Lords day ( that is to say ) two at the least ; He shall use Catechizing in the afternoon ( that is ) if the people ( *et vox populi, vox Dei* ) had not much rather have a Sermon : And the Desk is unhallowed ; It is no Sermon neither , unless it come from the holy Mount : After all, we must have a strain of *Sternbold* and *Hopkins* after Sermons for our godly solace , while precious the Man cons over the Heads of the foregoing Discourse ; a way of singing and canting which hath neither Law of the Land nor Canon of a Synod to justify its use, nor

nor any Approbation (upon Record, either of Civil or Ecclesiastical Superiors; but the people love to have it so: By this craft these Men of God have their wealth, and this shall be observed (not required) above all the Churches ancient and laudable Constitutions; thus precious Man Divines for Money, and the small Levite for handfuls of Barley, and pieces of Bread; and turns Spiritual Pedlar to avoid the Statutes of Vagrants, and both sells the Church for a Subsistence, and rebels against the orderly Laws and Constitutions.

*Secondly*, We will consider him as a Casuist likewise, and then the Commentator will appear to be less ridiculous. With our Brother-Conformists of moderate Opinions, to comply with a Faction against the Church and the Laws, for a benevolence, is to be a Jew with Jews, and a Gentile with Gentiles, and being crafty to take their Money; then they catch the People with guile (as the Apostle did in

the conversion of Souls ( admirable Casuists ) who cannot ( or will not ) reconcile St. Pauls two Sentences ; *Becoming all things to all men, and if I yet please men, I should not be the Servant of Jesus Christ* ; the best Salvo they have is a late Act of Parliament ( which being duely executed ) It did appear there was no difference between the Purfes and the Consciences of Nonconformists ; rather than lose an Office of profit, the Conscience was satisfied, that he could communicate with the Church, and kneel at the Eucharist, and was not defiled with the company of Sinners at the holy Ordinance : So that he that gains the Purse gains the Soul of our precious Dissenters ; ( a use of Consolation to our moderate Casuists ). But if this doth not help them, they are certainly lost to all intents and purposes. It must not be, *Paul a servant of Jesus Christ* ( but something else ) : If such imitate that zealous Apostle who ( by omission of known Ministerial Duties ) have forfeited the  
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Faith of a Priest, and the Feast of a good Conscience, who subscribe with their hands and something besides ( which *ex animo* signifies in some approved Dictionaries ) and yet Pope Interest is supream over Kings and Bishops, and can dispence with all imaginable engagements to Ecclesiastical Superiors and Constitutions. For Sixty years and upwards our present Canons have been obligatory upon us, but these Casuists can tell you that a Custom of Five or Six years ( If it let in the Evangelical Graces of profit and ease ) can prescribe against the Custom aforesaid, and every offender against this New Law, must be called a Hyperbolical Conformist to the Church of *England*. But I humbly conceive ( with submission to better Judgments ) that for a Priest ( after Subscription ) neither to obey the Churches Laws, nor to require it of others, to serve upon his holy Mother all his sordid and degenerate ends, and keep open her bleeding Wounds for his own advantage, and to

turn Renegadoc ( as a Souldier for pay flies to the Tents of Enemies ) is a Crime that doubles its malignity from the Quality of the Actor, and ( if possible ) we want a number above the plural, to exprefs so complicated a wickedness.

3. I do as little understand the Politicks of these men, as their Casuistical Divinity, or barbarous Commentaries; what they call a prudential Compliance, is only the want of Courage and Resolution; their Moderation is an open defiance to that Heroical integrity which should speak the Priest a Saint and a Gentleman. It is with these men ( as *Tacitus* said of *Fabius Valens* Captain to *Velleius* ) *utrumq; consilium aspernatus est, & quod inter ancipitia deterrimum est, nec providit*; It is so with these partial Conformists, they have not Courage enough to embark heartily on one side, nor Providence enough to escape the hatred of both. It were more politic to take the  
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advice of Suetonius, *Quando non efficias quin alterum habiturus sis inimicum aut socium, Facienda tunc est alea alterutri adhaerendum est*: Let them be either thorough Conformists or Non-conformists, the middle moderate practice is attended on with an Episcopal Rod executing the Canon against Revolters, and an angry God, who ( as he hateth robbery for burnt-offerings ) so he abhors the Priest that curtails the Sacrifice of Obedience: Nay to add more torment to their lives, there is a Sacrilegious Layman, who believes in his Conscience he may as well diminish the Titles, as the Priest the Service: Wilt thou sue him in the Court of the Bishop, whose Orders thou dost despise? Wilt thou fly to that Law in thy necessity, to which in point of Duty thou hast denied thy homage? When the same Law puts thy Bread into thy mouth, and the Common-prayer-book into thy hand, Wilt thou Read the Liturgy in the way of Moderation, and take the Lay-man by the Throat for the  
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uttermoſt farthing? Haſt thou Confidence enough to accuſe him of Sacriledg before the Right Reverend *Dioceſan*, when *Clodius accuſat machos, Catilina Cethegum.*

Theſe things duly conſidered, ſuffer I beſeech you my reverend Brethren, The Word of Exhortation.

I. It is taken for granted, that the reading of Divine Service as *Kara Paſſion* If firſt beſeech you therefore to read this Worſhip with all imaginable Devotion and Reverence; let us be a ſort of incarnate Seraphins when we officiate by the Liturgy in the holy Oratories: thus we ſhall ſilence the calumny (equally uncharitable and ridiculous) of the Presbyterian Divines, who (in their grand debates) briskly tell us, that an able and holy Miniſtry flows immediately from Pulpit-conceptions, according to the variety of Subjects and occaſions, and that Men are apt to loſe a great deal



deal of affection by the constant use of the same Forms; let us ( with the blessed Jesus ) pray earnestly, using the same Words; be truly zealous at the Prayers of our Church, and demonstrate that inward fervour by the Text *inquietus*, and we shall silence these insipid vain-glorious Canters, who place all their Religion in their rude impremeditated and tumultuary effusions. The reverend Doctor *Fell* in his life of Doctor *Hammond* observes of that Divine ( the late glory of the Church of *England* ) that his transport at his Prayer threw him sometimes prostrate on the earth, that his tears would interrupt his Words in the Common Service of the Church; let these men know that revile Liturgy, by our following this eminent Priest in holy fervors, that the Votary ( not the Prayer ) is in fault, when ever zeal is wanting at the publick Devotions.

2. With Submission to better Judgments, the Canons relating to Divine Service

Service would be more carefully observed amongst us, if in Cities, Corporations and the most Populous places, the Ten-pound-Man did not read the Service.

I therefore request that the Searcher, Melter and Establisher of Souls, may read the Prayers of the Church, and that he may not be permitted in the least to curtail the solemn Worship for his own private conceptions; and then the People will begin to consider, with themselves, whether God do not require something else besides Ears and Elbows in the Congregation of the Saints.

3. I do humbly Request that all that Preach Twice every Sunday and forget Catechising, that they would once more Read the Fourty five Canon, and Fifty ninth Constitution: I must and do openly profess that I understand not the *Englisch* Tongue, if two Sermons every Lords Day

Day be equally Canonical with this Duty of Instructing the younger sort in the Churches Catechism, in order to Confirmation.

4. That I may not be misconstrued as Enemy to Preaching, I do freely consent from my heart that every Minister with Cure of Souls do herein consult his own prudence: I shall not contend whether once or twice, but I presume the former to be more consonant to the Ecclesiastical Constitutions; but let the Clergy Preach every day of the week provided the old Canon be observed, That every Preacher in this Province take a special care that they Teach or Deliver no other Doctrines than what is consonant with the Word of God, and Collected thence by the Ancient Fathers and godly Bishops. Unless this ancient good wholefom Rule be carefully put in practice, the Church will be more edified by our Silence than our Sermons.

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5. What if the Feasts and Fasts and Lctany-days of the Church were Canonically, and Conscientiously observed, amongst us, It would infinitely promote true Piety, the Churches Peace; and I know no pretence against it, but Pride and Interest, Applause and Benevolence, which too frequently cancel all our Vows and Obligations.

6. Let us think the Nation and Church wiser than a particular Priest, and the Liturgy more weighty than our own Pulpit effusions; and confine our selves to the Canonical way of bidding Prayers with that brevity that the Canon-prayer mentions ( God is not taken with the Novelty of our expressions ) but possibly the People is the Idol to which we sacrifice, and from whom we expect an answer to our petitions; and then there is some Reason for a long-winded Cant before the Pulpit-Discourse, because the rabble do admire what is equally ridiculous with themselves.

Lastly,

( 53 )  
Lastly, The Seventy fifth Canon  
must never be forgotten, enjoyning a  
Regular Life and Conversation ; and  
this joyned, with a publick Spirit that  
abominates a compliance against the  
Rules of Conscience and Honour, is  
absolutely requisite to *the doing all things  
decently and in order.*

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**F I N I S.**